343 /11 cont./ Moreover, it should be mentioned that
342 between the chief's house and the windscreen that is 24.80 meters
361 long there stands a four-meter-long, rectangular, open gabled-hut, the rooster coop (Ill. 7). /12/ /Fig. 1 appears here./

342 /13/ The three windscreens are built as follows: Toward the interior, posts 3.30-3.60 meters high are set up at irregular intervals. Behind them, at intervals of 2.60 meters, stand smaller posts which are about 1.20 meters high. The front and rear posts are joined by strips which are allowed to project about two
[824] meters at the top. Here, too, cipó-titica, a type of liana, serves for fastening them. Over these strips, at intervals of 50-70 centimeters, 31-35 thinner cross-strips are laid, which produces a windscreen construction. In contrast to the lean-to type of hut described above, these are genuine, albeit specially large windscreens, for they touch the ground on one side. They are about seven meters deep and the height of the roof is up to six meters.
[824] For roof covering the leaves of the ubim palm (Geonoma sp.) are
[171] used, the "tiles" of the Amazon. The rubber gatherers, the palm-fiber gatherers, the planters, and woodcutters also use these leaves as roof and wall covering, the durability of which is four to five years.

824 The ubim palm, which is very common in the Demini-Aracá area, reaches a height of only 1.50-2 meters. The leaves are 80 centimeters to one meter long and from 25 to 30 centimeters
[461] wide. The gathering of these is quite strenuous and demands four to five hours of hard work. They are cut off or broken off and at first laid on top of one another in piles. When the Indian has gathered enough leaves, he clears a small rectangular place in the forest for a distance of about four meters. At this distance he thrusts three sticks, one meter high, into the ground on either side directly opposite one another. These are joined together with lianas. Then piles of eight to ten leaves are placed next to one another over the three liana strips. When he comes to the end, the Indian places additional piles of eight to ten leaves in the interspaces, but this time with the stem pointing toward the opposite side. He repeats this several times until finally all the gathered

[Text Continues on P. 28]

2: Becher--27 E-5 (1955-1956) 1960 SQ18 Yanoama SQ18
Surára
Pakidái

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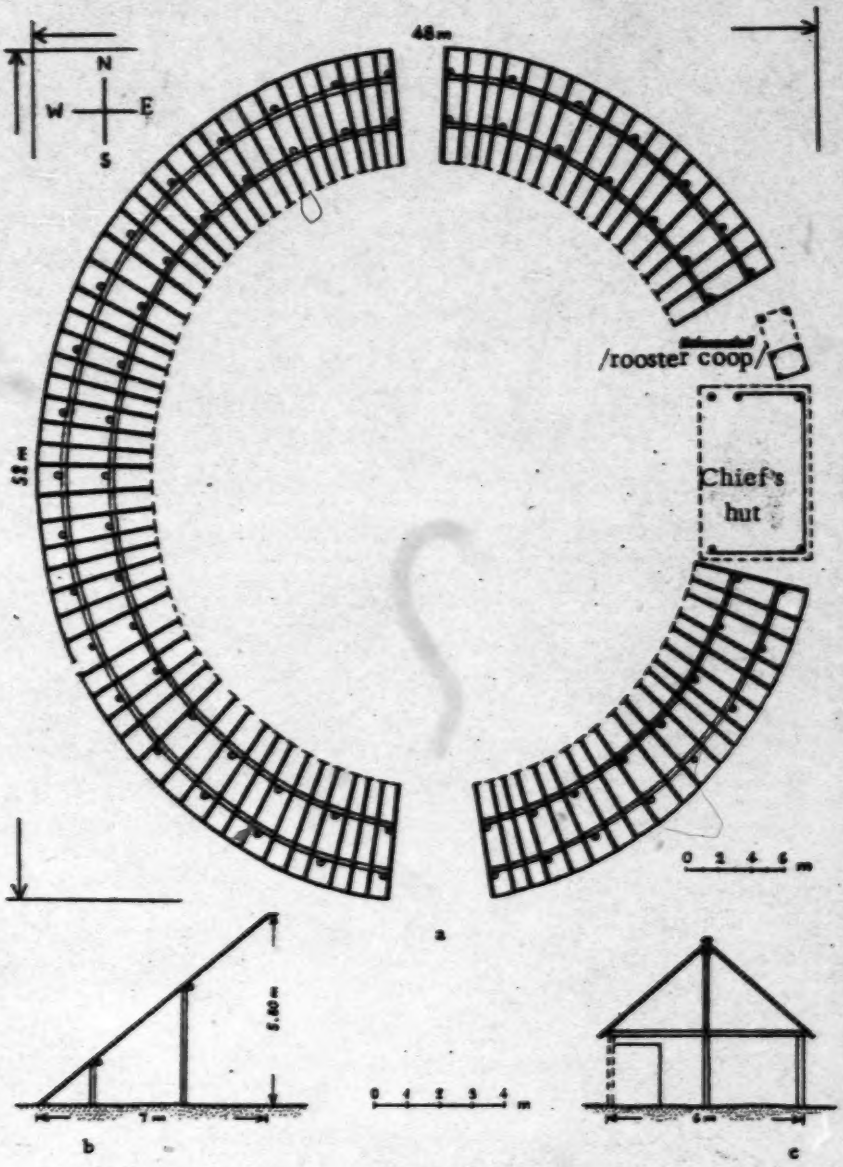

Fig. 1a-c. Ground plan and cross-section of the open maloka with chief's hut.

/14 cont./

342 622 posts are joined by crossbeams; in addition, horizontal strips lead to the tall posts, whereby a gable roof is formed. Over this again lie small, thin cross-strips, on which, exactly as in the case of the large windscreens, the panos, the rectangular palm-leaf mats, are fastened. In the same manner, the rear wall and the two side-walls are also provided with panos. Between the two ends of the front side there are fastened three poles half a meter high, which are often used as sitting places. The entrance, which is one meter wide, is on the right-hand narrow side. The fire burns in the center of the hut, and in a triangle around it are fastened the hammocks in which the chief, his two wives, and the children sleep. All the implements hang on the crossbeams and on the plaiting of the rear wall.

[354] [352] [353]

343 To the right, next to the chief's house, stands a small, open hut which is four meters long, two meters wide, and six meters high. Here, too, the roof has a gable-shape and is likewise covered with panos made of ubim leaves. Under the roof is found a latticework pen about 1.60 X 2 meters, which is used as a rooster coop.

342 From an architectural standpoint, this open, almost circular construction, in which, to be sure, the chief's hut and the coop for the roosters form two foreign bodies added later -- represents an unexcelled method of building, particularly for this hot, tropical region. The circular shape prevents the wind from entering, and the rain, too, cannot reach the families living in the dead angle under the roofs. Moreover, there is always pleasantly fresh air, so that even upon leaving this maloka there is no danger of catching cold. Tribes or groups living in closed malokas are much more subject to respiratory ailments when they leave the warm community house and step out into the cool morning or night air. This maloka of the Surára may doubtless be regarded as one of the oldest and most primitive types of construction of the South American Indians. Around the community house, plantings have been laid out (Ill. 37) and at the present time extend to the middle of the mountain slopes.

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2: Becher--269 E-5 (1955-1956) 1960 SQ18 Yanoama SQ18
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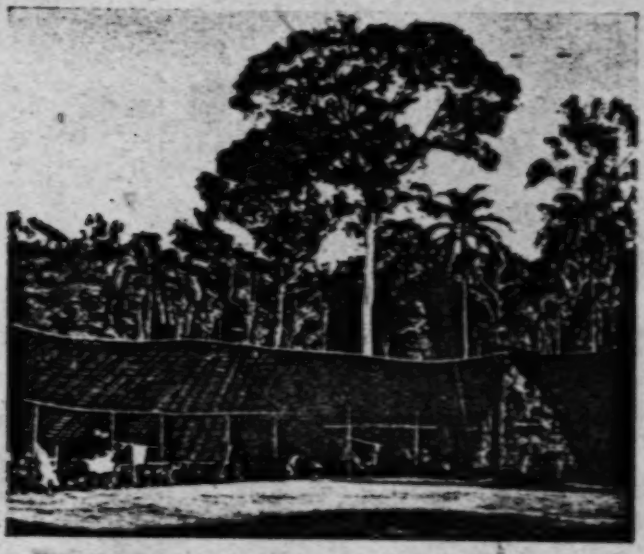

Ill. 6. A section of the large, open Surára maloka

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Ill. 7. Chief's hut (right) and rooster pen inside the Surára maloka

The first menstrual period

/215 cont./

584 881 indicates that a man may have sexual relations with the wife who was promised to him when she was still a child. Sometimes a girl will refuse to marry the man to whom she was promised as a wife, but she is afraid to conceal her first menstrual periods for mythological reasons.

881 773 In their oral literature the Sanemá tell of a very sad case which occurred in remote times because a girl concealed her first menstruation. OineitÎb, a scrawny dwarf, found out about what had happened and caused heavy rains to fall for a period which demolished the rancheria where the girl lived. All the men died. The young girl went away to live with the neighboring group, where she was greeted with unequivocal signs of friendliness. On the very day of her arrival a man went to the river to fish, when suddenly he saw floating on the water the dead bodies of the people of the rancheria recently destroyed by the heavy rain. He immediately realized what had happened. He returned to the rancheria and killed the girl. The dwarf ate the girl and all the people who lived in the rancheria destroyed by the rain. This happens very rarely, however, which is why the dwarf is so thin.

881 [302] [262] We do not know the content of the puberty rites, but it seems that the hair is cut in the case of both sexes, and, for the boys as well as for the girls, food is limited to cassava and water, and that in small amounts. They do not eat meat. An informant • 343 from the Erebato spoke to us of a special hut where the women 841 remain for the duration of their menstrual period. If we under- 881 stood him correctly, this hut is round and dome-shaped and made of palm leaves stuck into the ground. Inside the hut there is a circle made of little sticks placed side by side, within which there are two sticks stuck into the ground one meter apart. Between these sticks is fixed a bejuco. /216/ The woman, who must not lie down during menstruation, sits down and the bejuco serves as a back support. We did not see any house of this type.

584 The arrangements for a marriage are initiated with a private discussion between the two young lovers. The boy indicates to his fiancée that he wishes to take her as his wife and says to her: